

[REDACTED]
Must Remain in
Transcription Room

M 1906

Saturday, August 15, 1970

Barn, Lunch and Coffee

Group II

LUNCH

MR. NYLAND: I think that the habit has been established that I don't talk at lunch, so it is time we can break it. I only want to say certain things that I believe are important and I don't want to wait, not even for tonight or later in the week. There are really two things that concern me at the present time very much: I'll take the small one first, which concerns me but I would like to know if it could concern someone else in the group. Because of certain circumstances over which I have no control, I have at the present time at the house a little dog. It's a lovely dog - pedigreed - what they call an Italian greyhound in miniature. The unfortunate thing is he's blind and therefore he has to have special care. I'm trying to give it to him by walking him around and in general taking care of him because I didn't want him to

continue to be in Brewster; and also, although he belongs to the family, I was not quite sure what might happen to him. So I took him here in order to see how--what I could do with him. And I ^{was} ~~was~~ thinking that perhaps there may be someone who could afford the time and actually could have that affection for a little dog - to take care of him for a little while. It is not on any particular kind of a permanent basis. It would be quite useful for someone who has that kind of an inclination to see what they can do for a dog who is blind and needs help. And it might bring out of you certain kinds of affection which of course you can not have when a person is there, when a person can see; even when ^a ~~the~~ dog is there and when the dog can see. It makes it a very special kind of a case. And it is not that I am looking really for someone, because if I cannot find anyone, I will continue since I have taken the responsibility on myself. But it is possible perhaps someone can help me in carrying that responsibility. He needs attention of course during the day, but not very much. He has to be cared for; and of course taking care of his eating and also, as I say, take around and to have him function normally. Now I simply leave it at that. ←

— I want to mention it to you. ¶ It is a question of caring again, and it comes so often back to that question, because we are really quite dumb, not developed at all. We don't really care. It's probably because many of you have not lived long enough, and probably, in not caring, haven't as yet burned your fingers. And that perhaps it would be possible, in ordinary life, that you would gradually get a certain idea what it is to care for something in order for yourself to have a return within yourself, not even necessarily connected with the person or the things you care for. And perhaps you may have to suffer when actually something you did care for is taken away from you. Then perhaps it starts to develop in you another kind of a sense regarding feeling. And it is this caring, when it has to do with property that belongs to someone else and perhaps you have a certain interest in it, that

that you are treating then as if it could belong to yourself. A little instance, for instance: We constantly have trouble with trucks and cars - and many times it is carelessness. Careless, you see, is the opposite of having care. And when one has a little pick-up truck and there is something wrong which was already noticed on Monday - that the bearing was not right or was not functioning - that then, in the first place, it is allowed to go out; ~~and~~ in the second place, it is kept on going and doing this and that at the expense of the truck. So now, for this Saturday and Sunday, the truck is laid up and we cannot even use it. And it was a misuse of the truck by those who were supposed to be responsible and did not think; and did not wish to think; and in whom there was really not enough of that kind of guts.

I call caring emotional guts. It is a strength that one should have within oneself to be applied whenever you are in contact with certain things ^{when} ~~and the~~ possibility exists that they may be destroyed if you don't care. That's the definition that applies to all kind of relationships between people; and between people and things. And if you could see it that way: that because of your efforts in caring, something could be maintained and perhaps could even have a longer life. Or that, because of caring, you could help a person by going out of your way and trying to give some kind of a help in a definite form, not just talking, but that you actually show that you really are willing to sacrifice something on your own part for the sake of someone else, or even for the sake of some-thing else. ~~A~~ A little truck has a life also - you don't seem to realize that. A car has a life. There is something in a car that serves you because of its mechanical possibilities. It is right that it should be maintained. There was life put into the car when it was made; and I think it is up to us, whenever you have that entrusted to you, that you really wake up a little more to that kind of a fact. You only express it sometimes, only in terms of money, when you have paid a lot

of money for certain things and therefore you have to care ~~for~~ it. When you have a delicate watch, you are not going to throw it into the water and you don't wash dishes with it. You take it off. But that is when it belongs to you. But the switch is made when something belongs to someone else or to a general group, that then you continue as if it were your own. I say the pick-up truck is just a little sample, because it happens so many times - I would say all over the place - and that for that reason, I say every once in a while the level on which we live and allow each other to live and allow even someone else to live, without telling him or without giving any example - I think it is despicable, not only deplorable. It's a trait of character that is lacking. It is - to use the phrase I used last night - it is one of the screws that is loose. And what does one do when the screw is loose? You tighten it so that then it can function. There is a screw loose regarding the guest house. In the beginning you remember we had a few meetings where I went and I set up certain rules and we worked and several of those who then occupied the guest house were interested in keeping it ~~up~~ and we tried, for several months; and it was kept and then gradually certain things changed - it became a little overcrowded and with that, carelessness happened to enter. Now the guest house has been a very nice place, almost like a (?), an asylum, also for those people who happened to have not as much brains as some of us. And again I want to tell what I said not so long ago: The guest house is not a sanatorium, it is not a place for recovery. It is right for people who wish and if then there are signs that they actually--they want to, there is a possibility of staying there. But if they don't, then they must get out. And also, the present occupants, also I want to go through a list to find out if they should stay or not, because from now on we are going to have some rules. I am even willing to go and sleep there, to see actually what is what and how and what is in the kitchen and where are the bugs and the things that do not belong in the kitchen and the dirt that is around and the necessity of having to clean your own room - which you don't and simply leave it - and in

general as if you really don't care at all and it's just a little place where you happen to be and you think you pay for it by making a couple of dollars payment to Marilyn - don't be mistaken. ~~The~~ ^g guest house ^{is} ~~is~~ part of the Barn - I've explained that several times - and I want that ~~guest~~ ^g house to be a guest house, even a rest house; ^I ~~It's~~ now a pest house - it's wrong! I cannot blame certain people who, against the different currents, still try to maintain something and they cannot and they're up against it. It is not that I question such a management, but I do question the help that the management should receive. ~~We~~ ^g We are faced with the winter. We have to have some kind of a heating system; it has to be put in; it has to be attended to. ^A All rooms should be cleaned, all rooms ~~should be~~ ^{kept} ~~help~~ clean, ^W when it's necessary that plastering has to be done, it has to be done. When it has to be painted, it has to be painted. And it is necessary for those who are occupying that place to help whenever they can, even if they are a little tired. We used to do that and it went fine and people kept at it. And the few meetings that I was at, at least some of us were enthusiastic. And then the meetings fell a little bit in decadence and I haven't seen a tape of them so I don't know anything about discussions. And certain people I am sure have stayed there already too long. They have outlived their guest time and we'll have to do something about that. ~~So~~ ^g So I am addressing now those people who live at the ~~guest~~ ^g house at the present time of two kind - and I don't want to mention the names now, but I will look at them from the standpoint: do they belong to the ~~guest~~ ^g house and do I wish them to stay; that's one thing. The other is, those who can stay ~~take~~ ^g a responsibility on them. ~~Marilyn~~ ^g Marilyn is in charge of running and managing. I know it is necessary that someone is there all the time - you can call him handyman, but I will call him, at the present time, manager in special--for special occasions. I've asked Jim Huntington to attempt ~~to~~ ^{that} ~~for~~, for one month, in order to pay attention to all such things

and straighten them out; and I've asked him to work with me on that, and of course with Marilyn, and of course with anyone who wishes; and of course also with those who don't wish. You understand that I am serious about keeping such a place clean. It is not worthy of us as a group to have such a thing continue. I only found out this morning; that is why I want to talk now. I didn't know it; I didn't know it was that bad. I knew a little bit of here and there; I heard about that, but it is not right that it continues in this way; and it won't. So from now on Jim is the person to talk with and I give Jim full authority. When certain things have to be done, he will do it. If he is in doubt, he can ask me. If it costs money, we'll settle that. If those who find that Jim's management is a little bit too autocratic, they can come and tell me, but otherwise I expect that whatever orders there are will be followed by all those who are now at the guest house and so that we then can maintain that place decently, that it is not shameful for us to have people come there and invite them to stay overnight, that they are not simply shying away because there happen to be some nincompoops on the porch. I don't want that. The guest house belongs to Amity, it belongs to us, we own it; and therefore it is our property and it is an adjunct to the Barn and you have to treat it like that. The guest house is also alive and you have to feed it. And I am glad that Jim is willing to do this. And it will give Marilyn a second wind, I hope, because it has sometimes been quite difficult for her to run after some of you who then, because of some stupid reason and excuse, have not been able to keep up with ordinary problems of maintenance. I just want to tell you that, because it's also a lesson in caring. And caring for property which partly you occupy and for which I think you could have a feeling. You see, this problem of caring applies to all the different things that we're engaged in. They apply to such problems, to - let's say - the use of tools. I still see certain things that are left broken without reporting, without telling Ernie where they are. It's very

difficult to check up when we have ten different places on Sunday where we happen to work. And also that working at some other place on a ~~Sa~~urday is meant to help those people who are in need and where their house perhaps needs a little repair. Why can't you see it that way?

Sometimes I ask myself, what is wrong with the level of that kind of a conscience that you should have even in ordinary life? And I cannot blame your education for it. You have been long enough in contact with the atmosphere here and you know damned well what is needed, so why insist in continuing in your ordinary habitual way? What is wrong with your conscience? Why is it the way it is? That you cannot always have interest in Work and that perhaps you have difficulty in understanding certain parts of it - that I can understand. It's something quite different, quite different for ordinary life, but this time I'm talking about ordinary maintenance, as if you have a desk full of papers and put one on top of the other and never clean it up and the dust settles and ~~the~~ ^{your} window is open and the papers fly around and you just pick them up and put them down on the desk again. When will you start Working ~~then~~? What is there is the ~~best~~ ^{best} house that makes it possible for a person to sit in the evening quietly? What is the trouble sometimes for breakfast, or for dinner, in a kitchen which is not attended to, which is dirty, where there's always a chore to have to wash the dishes, when it is not kept clean enough and because you have all kind of vermin around. It's enough, what I have said. You now pay attention, because I am very serious about this. ~~At~~ Sometime ago I talked about the steps outside, that it is not a place for smoking cigarettes. Last week when I came up there were two cigarette butts, today one. ~~At~~ Please, for god's sake, understand what I mean. I have considered this place of value. I have said many times it is sacred. When it has ideas to remind you, don't defile it! Don't be thoughtless! Don't be stupid. Think, while you walk up ^{you come & sit here, think about why} the step, what you are doing. Think about why we play a little bit of Gurdjieff

music - why? All to help ^{you} to remind you. If you don't want to be reminded - I've said it so often: don't come! We don't invite you; you wish to come for a definite reason. If the reason is right, then of course you can be right. I'm not begging you; I've said it so often. You wish to come - you're welcome. Then you work to the extent you can, then you behave to the extent you can develop your Conscience; ^t then you understand relationships between people. And you try to counteract the loose screws in yourself, like jealousy and vanity and self-love and conceit ^{or} ~~and~~ laziness. You have to learn, I think, ⁽ⁱⁿ⁾ someday. If you don't learn it in this life, you will have to learn whichever ^o other life may come later in which you have no belief probably. You will see; you will find out. The Universe is not based on laziness. It is a constant sea of activity in relationships which have to be maintained because that is the way in which Life expresses itself. Life is not in a fellow who sits in a chair and smokes one pipe after the other, and doesn't wish to think; and lets someone else bring him his slippers. Life continues all throughout your lifetime, from early birth until late death. I hope that you can have a long lifetime in which you can make attempts to free yourself from the consequences of the organ Kundabuffer.

So Peter; if you will play a little bit now, then we can drink to Gurdjieff, and in his name ^t this music is played.

COFFEE

MR. NYLAND: So this will be our first Saturday meeting then with questions and answers. And ever since Tuesday, I hope you have considered it. And it is now, really, what kind of questions can you ask and what kind of answers can I give. And of course what I said last night, realizing how difficult the day is, like today and of course tomorrow also, of physical work, and when I said 'A' and 'B' and ninety-nine percent goes to 'A' and one percent goes to 'B' ¹ it makes it

very difficult even to collect yourself and to formulate. So I promise I will not get angry. I will say something still; tonight, as you know, beginner group movements are only for those who partake in it. We never have an audience. No one is allowed to sit and watch. Each person in the class is a participant. The reason is quite obvious. When one works with movements for oneself the attitude should be - I don't know if it is always there - such a strong desire on your part to see if you can do the movements correctly, ^{and} And it will require all your attention. And very definitely there has to be a wish to want to do it right and to make your body behave in accordance with certain rules which are prescribed and certain musical notes which accompany it so that all your attention is really there; and you should not even be affected by the people in the group itself. And it's an extremely difficult task to keep to oneself when you are so-called performing. The performance is only for your inner Life, as it were.

Perhaps if you can understand that particular attitude one should have in doing movements, one has an outer life and an inner Life. Outer life is simply say manifestations, behavior of the body as a result of thoughts and feeling, ^{and} And whatever then the activity is, reacting or sometimes acting regarding that what is outside and being affected by the outside world by means of your sense organs, that is, simply a personality. And now one introduces something else, of quite different nature. And with this, you have to put an emphasis on something that is very little developed, which is really that Work of this kind, including movements, has to come from within. And that what is within is very small. And also to some extent you can say that that what is my inner Life, being so small, is sometimes a little depressed. It cannot always understand why it is small. And so one wants to show, by means of a movement, of a certain kind of behavior form of the body, in which the three parts of the head and the arms and the feet are in a certain relation with each other, that one wants to convince one's inner Life. If you could feel

this - because it's a question of your feeling - that there is something inside of you that has to be satisfied and it is really that way, that a person can grow by means of doing Movements. This is the meaning that Gurdjieff attaches to the--one of the three approaches to the possibility of Consciousness and Conscience and for a man to grow up and to become a real man, that the usage of Movements for that purpose is only when there is already the beginning of an inner Life, even in embryo, which then can be fed by seeing certain things happening, also unusual, but for a definite purpose which one wants these kind of movements to achieve, ~~the~~ the realization of the possibility of further growth for one's inner Life and, as it were, to assure one's inner Life that the possibility exists. Now you understand why there are no people who look on. They don't belong there. I've always frowned at having a showing of the Movements of Gurdjieff. When temple dances were more in vogue in some churches, it was not meant for the audience. The emphasis of course in the temple was for the glory of God. But we don't very much anymore know what that means. We can say now for the glory or for the hope of the development of one's inner essential Being. And maybe that is just as well, to express it that way.

So now, who has been thinking about Work and questions and what kind of talk can we have?

Vin Woods: Before I--

MR. NYLAND: You remember that I mentioned that if you do speak, to mention your name? You remember that? Yeh?

Vin: Before I tried--

MR. NYLAND: What's your name?

Vin: ~~Ed~~ Vin

MR. NYLAND: Ed?

Vin: ~~Ed~~ Vin

MR. NYLAND: Who is taking the resumé? I hope you understand.

Go ahead.

Vin: Before I try to Work, I try to collect myself. And at times when I would do it I can have something that's like a realization of Life existing. But I know that's not Work and I want to carry that on and try to deepen it into something that could be Work. And so I'll try to do some movement and try to have an awareness of that movement but it's--it's almost as if the movement disturbs that realization I have at quiet times. Instead of carrying it on to something deeper it--it rattles ~~up~~ what is already there.

MR. NYLAND: I think you're on the wrong road. We never talk about the realization of life. We talk, every once in a while, about the possibility of realizing that Life exists; and then it only is a fact which I reach by means of observation. But it is not a question for me to have a feeling about that. And I would ask you, ~~What~~ what observes? What is aware?

Vin: I don't know.

MR. NYLAND: How do I get this kind of information? It's not my mind; and it is not a thought. It's not a feeling; and it's not a realization of a certain kind that starts to go away when I ^{want to} observe or whatever. It is much simpler, but there has to be something that is at the present time not there.

When I say I wish to create - what I? What is this 'I'? 'I' is an ability. It is something that records for me. 'I' is like an instrument, I would almost say, which I would like to make first in order to give it a place, so that then it can start functioning. And I remain in simplicity, bound by the simplest explanation I can think about which is ~~(that)~~ when I talk about observation, I can associate that with a mental capacity or a mental ability. And for a long time I don't talk about the presence of something else present to my emotional state. I let it go, I simply say I have a wish to Work. So for that I want now something to function within me, and I say in my brain, since that is a mental functioning process which is familiar in my brain. I want a certain section in my brain to be separated out in its functioning, ~~so~~ ^{so} that then what is then functioning will be able to record the existence of myself. And

no more. I can elaborate about the existence and say, I want to make sure that that what is being observed by this 'I' is my body[^] of which I know that it exists when I know that there is Life in it which becomes apparent in a movement or any kind of a manifestation.

So I ask again, what do you think is aware? Something completely different ^{has} than the ordinary brain; and something that/ nothing to do with your feeling; and actually it has nothing to do with your personality. I create something out of this world which I would like to be within me, functioning and giving reports about what I am in reality. So the observation process simply means it has to be Impartial and I use the word Simultaneity. But I don't want to go into long explanations about that. You just walk. Go from one room to another and you try to find out if it is possible for you to have something - that you could say I wish and then create - be present to you and become[^] observant of you so that that what is observant is aware of your^f walking; you walking unconsciously, completely unconsciously; walking, a body walking, a body making a movement. And you can try this with all the different forms of manifestations which you have enumerated, but the emphasis is all the time only 'I', not on me. 'I' is the active functioning, and the awareness is only my 'I' when awareness means I become aware without wish to change anything that this 'I' observes.

All right? Yeh, now Work. So far it was not Work at all. Don't get lost in all kind of lovely philosophies.

^{Some}
~~An~~ arm up? Yes? Mention your name.

of last week
It's Siegal : ~~Its~~ about an experience[^] that I had last wk & would like some clarification

MR. NYLAND: You know, when we have a rule, which I mentioned, that if anyone asks a question, that those who hear the question already, at the same time, try

to see how they would answer. It's very necessary for you to speak loud enough so that the group as a whole can participate. It will help you to ask a question when you know that everybody is listening to you, myself included; and it will help the group really to assure you that the question is being listened to - it will give you a certain, let's call it satisfaction. Speak loud; enunciate; say it slowly; if necessary, stand up. But make it as clear as you can for yourself. Now repeat what you said.

Iris ~~is~~ : I had an experience last Sunday that I would like clarification on. It started with a feeling of devotion that built up during the ^{weekend} ~~evening~~. After lunch on Sunday it was very strong. There was a very deep wish -- inside.

MR. NYLAND: What was the wish for? What kind of a wish?

Iris : I think part of it at the ^{time was} for something higher; it was-- it was for Work.

MR. NYLAND: Then it's all right. You can say it is devotion, of wishing contact with something that is higher

Iris : It was a religious feeling. Uh--I decided that I could let that be while my body went on doing what it was doing - which was the clearing (of) dishes - I found that I could hold onto that and that also, uh, it seemed that it was an emotional something inside me that also, when I tried the same thing ~~happened~~ ^{had the quality} of being able to be aware of my body, it was a separation--

MR. NYLAND: Now wait a minute. Awareness is not a logical result of separation.

Iris : Well, I mean I made attempts to be aware of my body.

MR. NYLAND: Okay, that is all right.

Iris : Uh, the thing that was different about it was that in the--in the experience it was both emotional and that it was aware - both things together - the same entity that was present to me.

MR. NYLAND: Do you think they ~~exclude each other~~ ^{exclude each other?} Why shouldn't it be possible

to have an emotional experience and an awareness? Take in ordinary life: One can have an emotional experience because someone is there and you know that it gives you that kind of a state - let's say because you like the person who is there. The state that is in you definitely is an emotion because of the presence of someone else. But also, when you close your eyes, you still remain aware of the presence of that person because he produced - or she, whatever it may be - the emotional state of yourself. There is not yet any separation. There is a devotional state which puts you at a good level, you might say a level of being. If that--that what is then separated out ~~and~~ ^{that it} you could consider that such an entity could function then in awareness, then you have to have a result of such an awareness, because if anything like 'I' or whatever it is that could observe you - or rather, could be aware of the existence of you - there have to be certain facts which confirm that the awareness is translated into the receiving of facts about yourself. In other words, it would give you a definite knowledge of you existing as a result of the awareness. You understand what I mean by that?

An awareness by itself is not enough. There can be something that has no influence on me and still could be aware of me. I could imagine something existing which is just coldly observing me, without anything that will be of benefit to me,--(Mr. Nyland--) Oh, okay (turning of cassette) -- But let's not go too far into theory about that, because even if one has starting out with devotion in an emotional state and a higher level of one's being, ^{more} exhilarated, more alive, more also possible of noticing either oneself or the surrounding, it is as if then Life comes out in a different kind of a form, a little unusual, but nevertheless like overflowing. That in itself, you know, is not as yet awareness, because we use awareness in a very limited sense. But when I notice such a thing, I can notice it by palpitations of my heart, or even the thought that I am in that kind of a state and I walk with springy feet. That is still what

we call unconscious existence, but of a very high calibre. Awareness is only used when Impartiality enters into that kind of a process. And as I say, when there is Impartiality, there has to be certain facts which come to my notice and a realization of my existence as I then am. It is all right to have that kind of an experience, but always translate experience, if it is energy, into a very simple form of the application of Work, if you can. ~~the~~

Don't link up the state of devotion with Work, unless one would be able to convert the energy of devotion into an energy of wish to grow. That's a very, very difficult thing, because they are pointing the wrong directions. Devotion points to something outside of me that I wish to reach. The desire for Work points to me as I am, wanting to grow up, and the creation of 'I' for me on Earth. If it happens again, will you please walk up and down. Don't lose yourself in the emotional state of devotion, lovely as it is. I'm not saying anything against it, but if it's a question of wanting to use it for Work, you have to introduce Work in a very simple form. And as I say, if you just get up and walk and see if then such energy can be used in ^a regular processes with which you are familiar, as I said, creation of 'I' and an Impartiality, as if something is with you and this, as you walk, also goes along with you but is, as it were, aware of you as you walk. Not having the emotional state, not having the state of devotion - all of that is descriptive. I only wish to know the fact that I exist. That is the only way I can use Work; and it's the only way that Work will be useful for me.

Yeh?

Lou Estridge:

devotion together

does I and feeling go
, Mr. Nyland. ~~Uh - if I, in a feeling of~~

MR. NYLAND: Oh, Louis, it's you, isn't it.

Lou: Yes.

MR. NYLAND: You have been away so long, Louis, I would have to talk Gaelic to you. Such a long time that we have even talked about Work and at the present

time, I'm afraid we have to start from very early stages of what we call A-B-C. So let's don't talk now about these kind of things. If you remember what is meant by Work, then let's have a question about Work and the results you have obtained. And don't let's go off into a little theoretical discussion which does not make any sense at the present time. All right?

Lou : Okay.

MR. NYLAND: Good.

Well, who will tie the bell on the cat, huh? Yeh?

Fred Kurchak : I ALREADY FORMULATED A, Mr. Nyland, A QUESTION which relates to your answer to this. I hope it doesn't seem too theoretical, but I would like to know more about how to ^{place on understand the} ~~connect~~ -- well, ~~how to establish a~~ relationship of ^{the} ~~which~~ wish to experience _____ presence of something higher, and prayer and the wish for something higher to register my existence.

MR. NYLAND: Do you think that--

Fred :

MR. NYLAND: Do you think that such a wish comes from you because you feel that the way you are is not enough? You have to have a motivation for that kind of a wish; and that the wish extends in ~~the~~ direction - let's say by means of prayer or a wish for a higher state or a wish for further understanding or something that ~~actually~~ can give you insight into yourself, because simply when one says 'higher state', what do I really mean by that? You see, it's a word sometimes associated, in religion, with that what is of a higher kind, even an hierarchy or an archangel or maybe the Lord God Himself, ~~And~~ that man has within him something that reminds him--himself as his life, that he belongs to the totality of Life existing everywhere and always and that then there is a realization, ~~every~~ once in a while in a person, that that what is his Life is really not getting the right kind of an attention; or that he even might

realize that his life, now being bound in his body, is not very happy in being bound, because one knows Life has an expression of vivacity, of vivaciousness, an aliveness which comes out and sometimes - I've said - bubbles over. And then when I feel that this life is not bound by certain confines I call my body, that I wish to express certain things and I cannot find really the words to express it fully. Or, that I want to reach out emotionally towards something ^{that} I say is a deeper kind of a feeling and I get stuck at a certain point and regardless of how much I wish I cannot make it deeper. I think for a man, when he discovers his limitation, and it can happen in either one of the three centers because his body, it's obvious when he stands on his toes and stretches out his arms, he wants to reach for something which is unattainable for him, so whenever this happens and one has a feeling that one wishes to reach something that is not, at the present time available, but he hopes that it could become available, one prays for that towards a certain Being which one assumes to have that kind of power. Now if that is the truth that such a creature as God has the power or not, depends entirely on what your belief is, ^{the} your bringing up, the way you have been educated and also, at times, experiences of your own which you have interpreted in a certain way, including prayer. Now if I take prayer as a means of quieting myself, as a means of a realization of that what I am in this particular body and that I wish to dedicate ~~that~~ what I know exists as myself as Life for a different purpose than just being in the body, ^{then} I really ask for freedom of this Life from this body, and I ask a power which I assume to be more potent than I am to give me help for that purpose. And when the emphasis is on Life within myself, then when I wish to become free, I want to set this Life free. And my prayer is then to find out how can I find the ways and the means of freeing this Life. You see, the states are right in trying to realize what a man is, but of course they are not right when you want to use them for Work. The states you described are devotional and are prayerful and they belong to a human being living on Earth, and he is capable of having such

feelings or even such thoughts, that kind of wish - the wish to extend himself - and that's as far as it goes. And for that reason I say it is not the application of a certain method. You see the difference?

There is nothing wrong with having a feeling of being religious. There is nothing wrong in prayer, even in coming to the highest prayer which there is: Not my will, but Thine. But even that is not Work, not in the sense we mean, because I don't do anything about loosening the bondage of my Life from my form. You understand that? If you don't, think about it. Many times while I continue to talk, I'm apt to dilute your potential effort.

Yeh?

David (Young?) : My name is David. Sometimes I have a wish that I would like to be able to be something more than I am, to be more alive or more aware than I am and I feel like I'm bound and that I am unaware. I feel like there's a lot of potential that I can't grasp.

MR. NYLAND: You have to explain that. When you know or you feel that you have a lot of potential that you cannot grasp - what is it you cannot grasp? You say you have potential. Do you mean you cannot grasp the actualization of the potential? That may be so.

David : I can feel that I am not able to do things that I would like to be able to do.

MR. NYLAND: Oh yes, but you're not alone in that. I think lots of people - from the lower level to the highest - I think I'm up against it practically every day. I have a thought which I believe is quite good ~~or~~ honest and I would like to be able to follow through on it, ~~and~~ something happens to come across my path and I can't do it and I am frustrated. You see, in these kind of cases, find out what is it that prevents you. What is it actually when you say, I have the wish, but I cannot do it - what is it? Why can't you do it? What is the difference between now making statements ^{and even} by using that energy in a very simple

application or a trial of becoming aware in the creation of this 'I'. When you say I wish to do a great many things, why don't you do a simple thing first? You know why? Because you don't want to pay for it. You still think that when you could have the wish, that you're entitled to the fulfillment of the wish. You still forget that you have to work for a wish in order to make it real. Your potentials are not going to be actualized until you do something about it. This is the law of Earth - you can say unfortunate, but that is the truth. We get spoiled, because the law of Earth also happens to be, ^{that we} breathe in the atmosphere for which we don't pay and that because we happen to be born. for which we haven't paid at all, that we now happen to exist and sometimes have been educated by your father and mother, for which you didn't pay either. So you have not had any contact with that kind of a law, you have been protected. And basing it now on that you feel you're entitled to it without doing anything about it, of course it's a little bit nonsensical. One comes to a point ^{when you} ~~in~~ ^{real life} when you realize that certain things have to be done, otherwise you won't get it. There are not enough golden platters to go around. That's why I say, find out first what it is that prevents you. We talk about Work; what prevents you from Working? You see, what really prevents you is the thoughts you have [?] wanting something for which you don't do anything and you just spin yourself with that kind of thought - and of course it's nonsense. I can keep on saying, I'm sad, I'm sad, I'm sad, I'm very sad, I'm terrible, I'm so sad. Of course I remain sad. You understand what I mean? Work, for yourself; try to find out what does a man do who has a little spark of the possibility in which he can believe that something could take place with him if he only applied the knowledge which he has received in a certain way. And then have patience, because for years you have lived unconsciously and now - it is very nice to wish to become Cosmic Conscious overnight - and it's ^{the} sheerest absurdity. And it shows of course absolutely no knowledge of what a person is. Just as idiotic to pray and ^{to} think that God will hear you. All right, we agree on Work as an answer to your question? All right.

Yeh? A little louder.

Susan Moss: Uh--a lot of times--^{the} something
very abrupt and I didn't mean to

MR. NYLAND: Your words ^{the} were too fast?

Susan: Yes--and when it happens, it really reminds me that--that
things just aren't right the way I am that I should stop & think
about what I'm doing and I -- I just acted the same way as I've always have

MR. NYLAND: Is it difficult for you to accept yourself as you are?

Susan: Yes.

MR. NYLAND: Why do you have to criticize it?

Susan:

MR. NYLAND: Can you understand why you are the way you are?

Susan: Yes, I can.

MR. NYLAND: Can you?

Susan: Yes.

MR. NYLAND: Can you trace it, how it came about?

Susan: I haven't done that, no.

MR. NYLAND: Can you - if you know and you can trace it - can you consider
yourself responsible for it? Or is it - in other words - in this case your fault?

Susan: I'm not sure about that.

MR. NYLAND: I think you have to consider it a little more because I believe
you should get rid of your accusation. I think you should accept yourself as
you are, that the mouth speaks too soon, before your head will allow you. ^{ITS} ~~That's~~
a sense--in a certain way, it is something spontaneous, - which of course you can
also say is thoughtless because there is not enough control - but I think it's
quite all right. What I would do, if it happens to come out and you're sorry,
I would say it again. I would like to become familiar with the manifestations
of myself which I can say are unconscious, but I also know that I don't know

enough about them. When it comes--when something comes out about which I am sorry afterward, I now intentionally will produce that and I know, as soon as it's intentional, I'm not sorry anymore. In that way you become familiar with yourself, that this question of accusing has nothing to do really with you and only with a little mechanical operation of yourself and that it is not in the words but that it happens to be because that is the way you happen to function. After some time, when you have said it a few times, before it comes out you will already be present to that what is speaking. And then you have a chance to change it if you wish. ^{As long as there} ~~when once there~~ is a choice, you have gained the upper hand. But the first thing is the acceptance of yourself as you are and just say, 'this is me; look, again words are out; I did not control it, I couldn't, but I know that is me; this is the way I behave.' In retrospect, I can accept myself a little easier. If I keep on in retrospect to accept myself, I become familiar with the process and then--then as the process ~~envelops~~ ^{envelops} something of me already can be present to the process as it goes; and then as I become vocal I really could become present to myself. It is a shortening of that what is now a memory of something that has happened almost bringing together so that it can join with each other in a moment. And the moment of the expression is then, at the same time, with a realization of that what I am. This approach is Work, but it has to start with the acceptance, because if the acceptance is not there, your partiality will constantly lead you to criticism and probably accusation. All right?

Susan : Thank you.

MR. NYLAND: Try it with different people. That will help.

Yes?

Jeff Dann : My name is Jeff Dann . How can those of us who're traveling ^{ers} make the most of that experience of traveling, leaving behind the center of our roots

MR. NYLAND: Where are you traveling to?

Seff:

MR. NYLAND: And what is your baggage?

Seff:

MR. NYLAND: Yeh, a little bit more defined. What is it you know of yourself and what is it you know of Work? There may not be any ~~for~~ ² for that matter; maybe the suitcase is empty. You will face the same problem. You are here; you don't know; you want to find out. You travel; you wish to know because you remember you have to find out. The question is always, how do I start? If I have something already, I can put it in my suitcase and maybe I can use it when I get home. If it is only interest, I can take that with me and see what I can do with it when I get home. Maybe there is a book that you have read or that has been recommended - take it with you. Maybe the impressions of a group ~~book~~ or your brother or talks you had with him can help you at certain times, when you are home, to remember certain conditions or instances or certain times when you were - let's say - affected or found that there was something else that you had not thought about before. If you can keep up your interest that way, I'm quite ~~at~~ certain you will find a certain way of how to utilize your time, even when you are home. Write to your brother; read ALL AND EVERYTHING; see what you make of it. Write him what you want to know and see if he can answer. All right?

Yeh?

Bob Kosut: ^{after the} Last night ~~I was at a~~ meeting - uh - I made an attempt to Work which I think is ~~it~~ typical of the kind of attempts I've been making lately. I felt that I had a wish to live and -- it was a fairly strong kind of a feeling. And ~~in~~ thinking about wanting to live and to be open to something else and doing that I took a deep breath and I was reminded of an exercise you mentioned about taking 3 deep breaths, I also considered ^{if} ~~what~~ I was in the right state ~~but~~ ^{it would} make, but I think one of my tendencies is to consider something that I sometimes

call conscience (2), which may just be a certain kind of a -- a moral conditioning from my *background*. So -- also I've tried to go against that, and I do feel that I have some kind of a wish that took--

MR. NYLAND: What did your conscience tell you - that you have to go against it?

Bob: No -

MR. NYLAND: That may be a kind of conditioning you're talking about, which I don't know - you bring in the conscience; why should it come in?

Bob: I -- ^{maybe conscience} ~~many times~~ ^{word} ~~is not the right that I work~~, but maybe it's--it's more of a--of a criticism than-- *maybe I am in the right state to do* ~~that kind--~~

MR. NYLAND: That is possible, but you question it. I wouldn't say it is Conscience as yet, because you have no means of putting two things on a scale. All you see is one. But it's all right - one questions, am I in the right state? Many times one questions, am I really entitled to Work? Or, can I give Work sufficient justice--can I do justice to my attempt? It's quite right. What was the result?

Bob: After three breaths ^{to be}, I looked up, I was--where I was--was a possibility of *something* and immediately I was worried that I had done something wrong in taking three breaths and- uh - I guess I carried that worry with me (right to sleep (2)). I don't know that there was any

MR. NYLAND: You think it has any value to have that worry? Is it based on anything?

Bob: I don't think so.

MR. NYLAND: In other words, is your Conscience developed in that way, that you have to be so extremely careful for the utilization of certain energies to be spent in a certain direction which perhaps, while unknown, where it creates fear in you to have *contact w/it*. I think you could look at it much simpler - that you are entitled to it. That simply the fact that you are alive and that the thought happens to come to you that you are ~~and~~ *you are* responsible. And that with this responsibility

goes ^{together} to that what is the ^{life} light in you now should receive as good a conditions to live in as you possibly ~~(can)~~ make. I don't think your conscience will come into that because it has nothing to do with what you have been educated with. It is such an ordinary fact of feeling healthy and one says, I am healthy, I can do this and I know, if I do it, I will feel even better because I utilize what I have received. You see, I have no compunction to use your talents, have you?

Bob:

MR. NYLAND: Whatever ability you have that you can do this and that or even want to put it to practice in the economic ~~world~~ and earn a living - do you object? To some extent it is exactly the same, even ~~(if)~~ one can say it is God-given. Why don't you try to accept yourself just the way you are without having any little nonsense coming into your mind that makes you feel that you are not entitled to take a deep ³ ~~(free?)~~ breaths my god - I would take ^{humana} ~~human~~. You know, sometimes it's very funny about such conditioning: "You shouldn't use the name of the Lord in vain because if you do you will die", and a person who thinks about that, he say, I'll find out. And he's going to use the word of the law or the - the word of the Lord and he will say, god damn it, god damn it, all over the place. And he will walk around the house and come back again and say, nothing happened. ^{are} ~~It is~~ ^{Prejudices} so difficult sometimes to understand that's a prejudice, because it seems to be so real. And there is no doubt that I can find out if it is a prejudice when I say that ^{is} ~~as~~ a statement and I look it up in the dictionary and I prove it's wrong.

Keep on being adventurous, will you? Just try each time when you feel that you have to have something correspond to a wish to give expression to your life, that you then utilize whatever may come to yourself and go ahead without any further thought. And just say, it is right for me, the same way as I say it is healthy for me to take a shower bath. I'm not ^{considering} ~~considering~~ it any further, I just go and take it.

I hope you keep on breathing. All right? But don't limit it to an effect produced by a meeting. The motivations for Work must come during the day and all the time during the day one is in certain states - it's only ^{account} punctuated every once in a while by the results of a wish. But you are exactly the same the next morning; and then the whole day you are like that. Don't let it depend on that. Whenever the thought happens to come say, yes, I'm still as unconscious as usual, and maybe now I can do something. Perhaps I can if I try . All right?

Yeh?

Clai Morgan: Mr. Nyland, this is Clai

MR. NYLAND: Yeh.

Clai: A usual day today, I ^{spend the day home} and I go thru ~~I don't do everything I do~~ as, usually it's not a very good day

MR. NYLAND: It's not a good day?

Clai: I'm not talking about today. I'm talking about the usual day for me at home during the week.

MR. NYLAND: Good, oh, not today.

Clai: Not today.

MR. NYLAND: In general--

Clai: In general.

MR. NYLAND: How do you measure if it's a good day or a bad day?

Clai: ^{By a feeling of} ~~I go by the~~ satisfaction I have at the end of the day.

MR. NYLAND: And in what way, satisfaction?

Clai: of Having ~~accomplish~~ ^{accomplish} something, just a feeling of peace w/ myself

MR. NYLAND: Does it belong to ordinary life?

Clai: Yes.

MR. NYLAND: Yeh.

Clai:

ordinary life.

MR. HNYLAND: Yeh, okay. Did you set your sights too high? Because that might cause disappointment. Did you take into consideration all the different factors which might influence your day? Did you start your day out with enough of a wish to carry you through a day? Was the kind of work you were doing of sufficient interest to sustain ^{it} (you)? All kinds of difficulties that might happen and will come up - thoughts and feelings included - which will make your day miserable and sometimes a little better. I would simply also accept my day, even if I am down and out - I accept that. Thank God I keep on breathing, which is the one thing that I need if I say I have to have need of my body ^{that} when it has to be in as good a health as I--as I can maintain it. But certainly the first thing is, ^{can} I breathe. And when I have a bad day, I would always say, but I can breathe. I can sit up; I can do this or that; I can move myself without having any pain anywhere; I can even read a book; I can even sit in the Sun if the Sun shines. I don't believe too much in bad days. I believe in accomplishments which ^{then} may not then turn out what I really would have liked, but I think I can trace that, that I aim too high; or that I don't know myself. And then when it is a bad day, that what I am corresponds to the badness of that day, not to my wish for the day to be better. So out of all that I can come much easier to a conclusion and the acceptance of myself - what I am - so that next time when I make a plan, I'm a little more careful and say, now I know last time didn't work out, this time I will just stay within my means. Can you talk to yourself like that? You see, I believe that many disappointments are not necessary and I think that they are maintained by the thoughts and that thoughts, once having started, will create for me all kind of excuses why I have to continue to suffer. And I do believe that at the certain time I can say to myself, ^{it's} that's enough. Don't bother me. Look what I have and don't let me look at that what I have not. It is a decision one makes. But one can get out of a state of that kind of--

call it lethargy, because it's really laziness. It is that I don't want to make a little effort to divert the energy from one stream and letting it go into another. And I am quite certain there are thousands of things you can think about which might give you a little bit of a clearer view and gratitude for your Life and your existence.

Clai: But--but really my main question was that at many times during the day that time I did think of Work and instead of constantly , I felt the question whether it's right, at that point, to Work. Sometimes I'd just feel I had to make an attempt and I wondered, was it right?

I mean

MR. NYLAND: Anytime that you have a thought or a feeling, and you have, at the same time, a desire to use it for the purpose of Work - go ahead. You do not have to worry that it's not the right time or whatever. Simply to call it that is a devil which then puts certain words in your ear. Don't pay attention. You have a wish; Work, as long as you can, as well as you can. And when it comes again a little later, again Work. Don't feel apprehensive about the usage of energy for that purpose. What you use for the purpose of wanting to make an attempt to Work is the highest form of your unconscious energy; and there is no limit for which you have to use it at times, because that is what the Earth can supply when one is a healthy person. The question of comparing, should I or not use energy of a higher kind for a definite purpose, then I have to be Conscientious because whenever it is energy of a higher kind, it should be used for a higher purpose. And I'm not entitled to use that energy for a lower purpose which may be unconscious. All right.

_____: Mr. Nyland, we're about out. (Out of tape)

MR. NYLAND: Will we let it run out?

_____:

MR. NYLAND: Will we let it? We may as well accept it. Of course it's the same problem of playing piano; and I look at the tape -- run off - I can still finish the kind of sequence and as soon as I say that, the tape stops.

We may as well stop then.

Tomorrow we continue. Make questions and prepare. We will gradually get to a certain relationship where it will be easier to understand each other.

Goodnight.

END OF TAPE

TRANS: LENORE
1ST PROOF - Linda E.